

Christianity and Crisis

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Prayer and a Global Civilization

A GLOBAL war and the necessities of a global peace remind us of the fact that human responsibilities constantly outrun the limits of the human imagination. We live our lives in our little securities; but our safety actually depends upon a wider system of security than we can immediately touch or comprehend. At present we have a million American soldiers fighting for us in the Pacific and many millions in Europe, the Near East and Africa. There are those who insisted before we entered the war, and who are probably still insisting, that the defense of a country begins and ends at its borders. But the vitalities and powers of men and nations are too intermingled to give any plausibility to such a purely negative concept of security and defense. Despite the theory of men of limited imagination, our soldiers and sailors scattered over the far corners of the world are actually engaged in the defense of their country, though the fact that they are so scattered is a reminder of the inability of any nation to defend itself alone. A global civilization requires a collective and mutual defense.

The breadth of our responsibilities, compared to the narrowness of our imagination in the present world situation, accentuates a very old spiritual problem of man. We are constantly called upon to extend the limits of our insights so that they will correspond more nearly to the boundaries of our mutual relations and obligations. This must be done in many ways; but one of the most effective means of such extension is intercessory prayer. Prayer is an expression of the life of grace in which weakness is made strong, in which we think beyond our own thoughts and aspire beyond our own power of aspiration. In prayer the life of the spirit is extended beyond its own limits. In the sight of God we live for a moment with a power of perspective beyond the boundaries of our own sight.

Intercessory petition has always been a part of the life of prayer; but where (as in the unplanned and unthought out prayer of many non-liturgical churches) the inspiration of the moment is depended upon to define the content of prayer, the Christian congregation does not always find or exhaust the limits of intercessory prayer. We must pray, it

goes without saying, for all those whose life and blood is being risked and sacrificed for our security. We pray for our defenders not only because it is natural to express our concern for their safety religiously but also because it is necessary to acknowledge our debt to them gratefully and to give some voice to our uneasy conscience over the contrast between the comforts of home and the perils of the battlefield. How but in prayer can the chasm between comfort of the inner citadel of security and the perils of its outposts, be bridged?

We pray for those who bear great responsibilities in our behalf. The war and the whole interdependent character of our civilization have increased the responsibilities of the leaders of the people. There must be a religious expression of this relationship between the leaders and the people. The right kind of intercessory prayer for the President of the United States and all who share authority with him, would transcend and partially mitigate the fury of party conflict, which threatens our nation as no other nation since the fall of France.

We must pray for the innocent sufferers of this war. There ought to be constant intercessory petition in Christian churches for the Jews who have been threatened with annihilation by the terror of the Nazis; for the despoiled and oppressed nations of Europe; for the anxious mothers and children who live in terror of bombing. Our imagination is so limited in comprehending, from the perspective of security and comfort, all the sorrow and anguish of the world. If we do not, in prayer, transcend those limits, how can we be saved from the intolerable complacency of the secure in a tragic time? One might almost claim that only intercessory prayer is adequate for the spiritual peril of America, which (with the exception of its fighting men) becomes involved only peripherally in the convulsions of modern history.

Finally we must pray for our enemies. We do not think kindly of our enemies, but we can pray for them. The spirit of forgiveness is intimately involved with the spirit of prayer; for forgiveness is the content, as prayer is the vehicle, of our transcendence over the conflicts of men and of nations.

All the natural inclinations of man tend toward self-righteousness; and violent conflict, particularly with unscrupulous foes, accentuates the passions of vindictiveness. There ought to be no service of prayer in which prayer for the enemy is not included; and in which we pray not only that their hearts may be turned to true repentance but also that we may know our common need of mercy, however great the difference between their evil and our good may seem. Our thoughts about our enemy are self-righteous; but no genuine prayer can be anything else but contrite. For prayer is thought in a dimension in which the distinctions between good and bad men is effaced or qualified; and all men find themselves one in their common humanity and their common sin.

Many tasks are assigned to the Christian Church in this day of crisis. But none is more important than that it cultivate the life of grace where the human weakness and divine strength are intermingled in such a way that weakness is made strong and human insights more nearly approximate the extent of the mutual responsibilities in which we must live.

R. N.

Editorial Notes

The most important volume on Negro-white relations in America to be published in years is the study entitled *An American Dilemma* by Gunnar Myrdal. Myrdal is a renowned Swedish social scientist who made this study under the auspices of the Carnegie Foundation. The book is published by Harpers. Myrdal comes to this conclusion: "The treatment of the Negro is America's greatest and most conspicuous scandal. It is tremendously publicized and America will continue to publicize it itself. For the colored people all over the world, whose rising influence is axiomatic, this scandal is salt in their wounds. . . . The Negro problem is not only America's greatest failure but also her incomparably greatest opportunity for the future."

It would be difficult to suggest in a brief note the wealth of carefully documented and analyzed material on the race issue which this book contains. It ought to be procured for the library of every parsonage and every church and made the text for serious study groups within the churches.

Sumner Welles' *The Time for Decision* combines biographical notes on the author's career as a diplomat with a ringing defense of essentially Wilsonian principles of foreign relations. The

biographical notes are most illuminating, particularly those dealing with Welles' visit to foreign capitals in 1940, involving his interviews with Hitler, Goering, Mussolini and the Allied statesmen. Welles' Wilsonian internationalism, qualified by his almost reverent devotion to Roosevelt's realism, yields a pretty good program for American foreign relations, with the possible exception of his espousal of the partitioning of Germany. In view of his close relation to Roosevelt one may assume that Roosevelt is also in favor of Germany's dismemberment.

The conferences between Secretary Hull and Mr. John Foster Dulles, the latter representing Governor Dewey, have gone a far way in defining a broad zone of agreement on foreign policy between the two parties, a policy for which one of our editors pleaded in a recent leading editorial. America, unlike Britain, has lacked such unity on foreign relations hitherto. We must not expect a complete unity of course. In foreign policy the Republicans will be tempted to satisfy the isolationist section of the party by highly idealistic criticisms of the realistic policy which the administration in power is bound to pursue. The Democrats, on the other hand, will be inclined, to insinuate fairly cynical international bargains into their own very idealistic schemes. The programs will probably agree in broad outline. But Roosevelt will be tempted to sacrifice too many Wilsonian principles for the sake of a working accord between the great powers, and the Republicans will be inclined to an irresponsible and pseudo-idealistic criticism of this policy. Actually the world needs something more than a four power alliance and will have to get along for a long time with something less than a pure system of international constitutional justice.

The peace news is almost as good as the war news. The accomplishments of the recent monetary conference and of the Dumbarton Oaks Conference prove that genuine progress is being made both in drawing the great nations into a real partnership and in relating the smaller nations to their agreements. Furthermore these agreements, even though tentative, before the conclusion of the war, show that the governments are sincerely seeking to translate the comradeship in arms into a more lasting partnership.

We publish in this issue a remarkable analysis of "The French Situation" by Emile Cailliet, professor of French Literature and Civilization at the University of Pennsylvania. Professor Cailliet's most recent book is "The Life of Pascal."

The French Situation

EMILE CAILLIET

AMERICA has completed her revolution and settled down to a democratic life of her own in a new world. France has had to live dangerously in the old world while trying to work out a compromise between her liberal aspirations and her conservative instincts inherited from centuries of "the old Regime."

I

Let us consider a few of the implications of France's dangerous situation in Europe. Under various names the main danger has remained the same. It has proved all the greater due to grave mistakes of the French; to misgivings among which those arising from the Napoleonic adventure have had sad consequences.

The national socialist character of the original Prussian state has been one of the most amazing features in Europe ever since the beginning of the eighteenth century. We may see in the Prussian public official, the *Staatsbeamte* as he is called, the incarnation of a totalitarian spirit according to which the individual loses his life in order that it may be found again in the dynamism of an ever-expanding state.

The "raison d'Etat" of Frederic II of Prussia has become the "steel and blood" of Bismarck, the "place under the sun" of William II and the "living space" of Hitler. Indeed only illiterates may keep on repeating that Hitler was a by-product of Versailles. Of which Versailles, may we ask? Are we being referred to the peace treaty of 1919 or to the humiliating ceremony of 1871, when the king of Prussia finally became emperor of Germany in the stately palace of King Louis XIV?

Throughout this "fantastic symphony" of Europe—which, by the way, we hope is not an "unfinished" one—there runs with Wagnerian bombast a distorted theme of pseudo-liberalism, with variations in a minor key to suggest the witches. Only when witches are taking Liberty for a ride can a revolution be simultaneously "liberal" in Berlin and nationalistic in Frankfurt, as was the case in 1848. Already the *Zollverein*, or Custom's Union of 1833, had been a strange prelude to the *Ride of the Walkyries* which proved to be such a fitting accompaniment to the Franco-Prussian war of 1870. After the war, the candid Renan had a hard time explaining that a *Zollverein* was not a fatherland, and that it was indeed a gross error to mistake "race" for "nation." The limit of his candor, and we may safely add, of candor for all times, was reached when Renan exclaimed in a letter to his German

friend Strauss: "You [Germans] were strong and you did not make freedom."

In the late spring of 1871, Hippolyte Taine, the other great representative man of France at the time, was invited to lecture in Oxford and to receive at the same time a doctor's degree from that great university. On his way he stopped in London where he was dined by the *élite*. His letters have recorded his conversations with philosophers, literary men, men of science, politicians and bankers. The bankers were very much interested in French credit. France had to borrow money in order to pay to Germany an indemnity of five billions—a considerable sum for the time, which became the reserve capital for the *Reichsbank*. Thiers offered his 5% bonds at the rate of 85. Rothschild asked for 80. They were to settle at 82.50. "The credit of France is good," explained the bankers.

However Taine had other preoccupations on his mind. In fact he was obsessed by a question which he put to his English friends rather bluntly. I here translate literally from a letter to his mother dated May 23, 1871: "Should a stable and serious government such as that of Louis-Philippe be established in France, would you in case of encroachment by Bismarck, make a defensive alliance with us in order to save Holland, or Denmark, or Austria?" The answer was not long delayed and I italicize the phrase which Taine himself quoted in English: "Probably not. *We fear to be entangled.*" And Taine commented sadly in this same letter: "In case of war they can only throw eighty thousand men on the continent. In the face of Prussian military power, that is nothing." Should we Americans feel that we must surely have been more clear-sighted than our English friends, let us then read from another letter written a few months before, by this same Taine to an American friend: "Your newspapers show ill-will towards us. I am grieved, for your opinion counts in the world. France has helped the United States to be born. Prussia has never done anything for you."

The writer of the present article who was picked up on the battle field by an American ambulance during the last war and then nursed for nine months in an American field hospital, knows to what extent the situation alluded to by Taine was more than redeemed. And yet, would Americans claim that after the first world war, lamentable mistakes were not repeated? Nay, is isolationism dead today? May our brave boys not die in vain on the beaches of Normandy!

Our world has been greatly reduced in size and we should know by now that the Rhine has really

become one of our frontiers. The implication of this and of other similar facts is that the problem of France's dangerous situation in Europe has become a world problem. As such it will be solved, at least for generations to come, by the unconditional surrender of Germany.

II

Turning to the internal situation in France, we must again and again be reminded that while the new world was in a position to start building up democracy on a clean table, France had to cope with a past of long standing.

The splendid life-work of Camille Jullian has fired our imagination with the greatness of the civilization of the Gauls. French history is grand reading as we follow the making of the French soul, so beautifully incarnated in Jeanne d'Arc at the beginning of the fifteenth century. Soon thereafter, with King Louis XI (1461-1483) France emerged from feudalism.

For three centuries, then, a solid unity was wrought out under the sign of divine rights of kings. Under Louis XIV, and more especially between 1661 and 1685, a climax of grandeur was reached. When the French proclaimed to the world the gospel of the rights of man during the eighteenth century, they were in a position to do it with the authority of mature thought and from a high sounding platform. Yet it was not given to them to evolve into more liberal forms of government.

Recent scholarship has shown beyond doubt that resistance began first against the Roman Catholic Church. The altar was attacked long before the throne. Yet the throne was indissolubly allied with the altar. When the Old Regime crumbled down at the time of the French Revolution, age-long institutions were wiped out. The achievements of "the forty kings who have made France" were destroyed for better or for worse. With those institutions of ancient France in which the continued existence of the nation was expressed, disappeared a great symbol of unity. A crack now marred the French edifice.

This upheaval of modern times took place on the eve of the industrial revolution. The guilds of the Old Regime which used to take care of the education and of the well-being of the worker were done away with at the very moment when the individual worker needed more than ever to be protected. Privilege reappeared on a greater scale than before. Conceptions of economic conservatism joined hands with irrelevant philosophical and religious systems under the guise of reconstruction.

The one hundred and fifty years that followed the French Revolution appear to the impartial observer of our day as a period of transition and fateful experimentation. The problem that the French had

to solve was to find out what regime could take the place of the old one. As may have been expected, they debated to their heart's content on the one hand, while they were experimenting on the other. And so it happened that at the beginning of the nineteenth century, they tried out a dictatorship, then monarchy, even an absolute monarchy of the Old Regime type, then a constitutional monarchy; they invented a "new deal" and proclaimed a second republic in the middle of the century, only to revert to a second dictatorship; this dictatorship having ended in defeat according to rule, the French worked their way into a third republic. As we see it now, this third republic has proved to be by far the greatest political success among the many governments France has had since the great Revolution. Yet, due to the fact that all those governments had to cope with the inheritance of such a prolonged Old Regime, France has remained divided against herself.

Roger Soltau, who has written the best book we have on *French Political Thought in the Nineteenth Century*, has pertinently entitled his conclusion "The two Frances." The Dreyfus case (1894-1906) did not bring about the split; it brought it into the open. At this point, oversimplification risks to become terribly unfair. Yet, there is a striking similarity between "anti-Dreyfusards" and Petainists, beginning with the persecution of the Jews. Nay, there is an uncanny similarity between the Petainists and the *émigrés* of Coblenz who passed over to the enemy at the time of the French Revolution when the fatherland was in danger. The *anti-Dreyfusards* of yesterday who claimed to have a monopoly on patriotism, have again in our day become the collaborationists who work for Prussia.

Meanwhile the "*Dreyfusards*" who had come to distrust the army when Captain Dreyfus was so shamefully treated by a military clique, have found themselves again. Once more, as in 1793, they have become the soldiers of the Republic as the fatherland is being soiled by the hordes of despotism. The men who yesterday voted down military credits, have become today the backbone of resistance and rallied the healthy elements of the French nation.

The most striking fact in contemporary France is that all political parties and individualistic opinions have disappeared, to show a simple line of cleavage. Or rather, a no man's land littered with starved children and hostages shot in the back, now separates two camps. On the one side a handful of collaborationists, on the other the immense army of resistance—or "Gaullism" as the Germans themselves were first to call it.

It may be that when history is written centuries from now, historians will never cease pondering over this new miracle of French vitality. Suffering as yet unheard of on this planet, has at long last

achieved the impossible among the French. It has wrought out the new France in one solid piece, like the sword of Joan of Arc.

III

Let us now sum up some of the implications of this French situation.

In a world greatly reduced in size, France's problem in the face of the old Prussian dynamism, has become our own. We have become our brother's keeper and we are redeeming our own life in this great deed of love.

The French will owe us so much that restraint on our part will be in order whenever the subject is mentioned. We would keep in mind the word of Tacitus as to the danger of overwhelming benevolence.

We shall be humbled by the vivid remembrance of France's sufferings and sacrifices on the altar of civilization. We shall remember, for instance, that while fighting at terrible odds during the first Battle of France, the French lost in a few days 125,000 men killed in action and 350,000 wounded; that during the same period 80,000 civilians were killed in air raids and 40,000 French refugee children died on the roads; that for the cause of resistance up to September 1943, 50,000 Frenchmen had given their lives and 120,000 hostages had been shot in reprisals; that in accordance with the most conservative figures, it was estimated in March 1944, that 3,210,000 Frenchmen were actually detained in Germany as prisoners or as slave workers and that 400,000 patriots were in prison in France; that French sacrifices in wealth and works of arts due to looting, bombardment and demolition are now beyond computation, but this at least is known: up to March 21, 1943, France had already paid in cash to the Germans the staggering sum of 351 billions in francs. If we consider that France's calvary is part of the larger picture of our global war, we may well give up the last thought of measuring and comparing sacrifice.

Our consideration of the internal situation of France has brought us to the gratifying conclusion that the period of trial by error that began with the French Revolution has now come to an end. As though she had been purified by fire and wrought out in one solid piece, a new France is emerging from the furnace.

Few of us actually realize the true implication of that phrase "a new France." In a way, France will prove to be new beyond recognition. When the tumult and the shouting have died and the captains have departed, there will be discovered beyond the beaches of Normandy, the France of a most genuine new birth, a France that will not be turned to her own vomit again, if we may borrow this realistic language from the Word of God.

An Intercession in War Time

O righteous Lord, whose balance trieth the nations, we humble ourselves before Thee for the cruelty and strife of our world. We acknowledge our part, and our country's part, in the pride and greed which have arrayed nation against nation, and race against race. We confess ourselves guilty of the neglect which has allowed the weak to be enslaved, and of the indifference which has suffered justice to be trampled by tyrants.

Have mercy upon us, O Lord, and lead us to know and obey Thy law.

Most loving Father, we remember before Thee the victims of aggression—those whose lands have been seized and whose liberties have been crushed, the homeless, the hungry, the despoiled and the despairing, those forced to labor for their oppressors, and all who have been outraged in soul.

Have compassion upon them, good Lord, and grant us sympathy to know their grief and carry their woe.

O God of Thine ancient people, Isarel, who in them didst bless mankind, and from among them didst raise up the prophets, and of their seed after the flesh didst give to the world Thy Son, we pray Thee for all Jews now scorned and persecuted. Bring home to our consciences our grievous sin if we have given place in our minds to the prejudice by which a whole people has been abused, and out of which has come the savagery that has murdered multitudes. Enable us to succor any who may be rescued from the hands of their destroyers, and not to close to them the door to freedom, lest we also come under condemnation for the hardness of our hearts.

Cause us, O God, to know our debt to Thy people Israel, and in the hour of their bitter misery draw out our souls to them in the love of Christ.

O God of justice, who hast knit the United Nations to resist those who grasp at power and seek to dominate mankind, cleanse us and our allies from purposes which we denounce in others. Keep us sensitive in conscience and loyal to the generous aims we profess. Grant us appreciation of one another's excellencies, and the honesty to see and the will to amend the faults in ourselves which irritate them. Hold before our peoples the vision of a commonwealth of free and friendly nations, and make us obedient to that vision through toil and blood and tears.

Search us, O God, and know our thoughts; remove any wicked way in us; and lead us in the way of uprightness.

O all-wise God, who waitest to bless the children of men beyond all that they ask or think, pour out upon our leaders Thy Spirit of counsel and understanding. Take from them all self-seeking, and preserve them from jealousy or hatred of other peoples. Keep them faithful to their highest designs, that resolute under adversity and uncorrupted by success, they may establish the future of the nations on such sure foundations as shall be revealed in the light which comes from Thee.

Hear our prayer for our leaders, O Lord of heaven and earth.

O Father, in whose sight the life and death of Thy children are precious, we commend unto Thee the men in our armed forces, and especially those in hazardous service on land or sea or in the air. If it be possible spare lives sorely needed for the rebuilding of the world. Kindle high resolve and consecration in workers on farms and in factories and mines, and dedicate all our people that we may not fail the men who battle. Keep this nation sober in thought and clean in life that its sacrifice be unsullied; and let every mind be attentive to Thy voice in this day of our visitation that we may know the things which belong to our peace and to the peace of the world.

We place in Thy hands, O Father, our land's imperilled sons.

Father of mercies and God of all comfort, we commit to Thy loving kindness the wounded, the sick, the prisoners, both of our own forces and of our enemies. Give courage to those at home who are anxious, and uphold those who receive word of loved ones missing or slain. By all the pain and loss of these evil years bind nations in a fellowship of suffering; lead them to repentance for the sins which have brought conflict; and turn them diligently to seek the paths of righteousness, which alone are paths of peace.

Lift up the light of Thy countenance, O Lord, upon Thy servants in pain or fear, and heal the hurt of the nations.

O gracious God, whose compassion reaches out to all who need Thee, give patience and tact and untiring devotion to those who minister to the bodies and spirits of the men in our army and navy: to chaplains, to doctors and nurses, and to all others who counsel the perplexed, befriend the lonely and encourage those who in the face of hardship and danger seek faith in Thee. Bless their ministries both under the strain of war and in the trials of peace, that our country's sons, together with this whole people, may continue in good heart and hope to make sacrifices that impoverished lands may be restored and a world arise not unworthy of the lives laid down for its creation.

Hear our prayer for Thy goodness' sake, O Lord.

O God of hope, who hast implanted in many hearts the desire for a new earth, where Thy good gifts shall be more fairly shared, where man shall neither envy nor exploit his brother, where nation shall not lift up sword against nation, and where every people shall enrich the commonweal with that in which it excels, assure us that no desire of man is too good for Thee to fulfil. Grant to our generation the wisdom to plan and the power to achieve an order which shall protect all nations from fear and from want, and secure to them freedom to grow in knowledge and in faith in Thee.

Answer our prayer according to Thy will, O God.

O God and Father of our Lord Jesus Christ, who by His life and cross and living presence with His followers hast created and empowered His Church to discharge the ministry of reconciliation, hold in one body all Christian folk despite the enmities of nations, that they may be one household of faith and love, and may witness to Thy gospel of peace. Break down the divisions among Thy people; increase their understanding and affection; and let Thy Word on the lips of Thine ambassadors rebuke bitterness, abase arrogance, remove barriers of race and class, and draw men everywhere to Thee and to one another in that love which is the bond of perfectness.

Send down Thy Spirit upon Thy Church, O God of love and might, to make all nations disciples of Thy Son.

HENRY SLOANE COFFIN.

Communication

Apropos your note on the mission of the American Lutheran Church in New Guinea (issue of July 24) a little more up-to-date information may be welcome.

The Japanese landed at Madang shortly before Christmas 1942. Most of our missionary personnel had previously been evacuated by the Australian government; but three women and twenty-two men elected to stay at their posts regardless of enemy occupation. Six of the men were evacuated later by the military authorities for their own protection, and some of these rendered valuable service to the Military Intelligence on the island and in Australia before returning to the homeland. Nineteen were imprisoned by the Japanese soon after the occupation of Madang. In May of this year an airmail letter from one of the missionaries brought us the news that eight of the nineteen had been rescued by the American forces near Hollandia, seven (five men and two women) were dead, and four were still missing.

There are no missionaries on the field today. We are confident that the native leaders of our 15-20,000 Christians will be able to carry on until our missionaries can return.

P. H. BUEHRING, Chairman,
Board of Foreign Missions,
American Lutheran Church.

The World Church: News and Notes

Russian Church Given Additional Freedom

Georgi Karpoff, head of the Soviet Council on Greek Orthodox Church Affairs, has made a statement which in effect disavows the prohibition in the Soviet constitution of religious propaganda. Karpoff declared: "Priests may go to their parishes and may proselytize either in Church or out of it without any restrictions except those placed upon any orderly citizens of the USSR. . . . They may officiate in private homes, and may perform baptismal, marriage and funeral services in or outside the Churches. . . . Our council was established to make sure that Church rights are respected everywhere. . . . The Church may appeal to the law for protection . . . and may demand equal treatment with all other organizations throughout the republic."

The institution of this special Soviet council for Church affairs is one more step in the reversal of previous policy toward religion.

Nazis Take Over Norwegian Mission Society

From Norway it is reported that the Nazis have now taken over the Norwegian Mission Society, an agency which for many years has maintained mission fields in China, Madagascar, and Africa. No doubt an important reason for this action is the fact that the Society is believed to have about 5,000,000 kroner in its treasury. This very considerable fund was accumulated because it has been impossible, since the invasion of Norway, to send funds outside the country. Leaders of the Society, which has 9,700 branches throughout the country, persisted in maintaining the organization, despite Nazi opposition, because they wished to keep interest in foreign missions alive. They sought also to create a reserve fund with which to rebuild and expand foreign mission enterprises as soon as Norway is liberated. During the past year contributions to the Society had sharply increased.

Although the Society has been unable to maintain its fields during the past four years support has been provided by the exiled Norwegian Government headquartered in London which to date has contributed approximately \$430,000.

South India Church Union Imperiled

The proposed statement for Church union in South India about which so much has been heard in recent years, has come upon new difficulties through the fact that the Council at Nagpur and the Bishop of Dornakal have revived the originally discarded proposition that there should be a mutual commissioning of the presbyters and priests already ordained before the union, although with the understanding that this does not imply re-ordination. The General Assembly of the Church of Scotland declared:

"We should accordingly have preferred if the steps to be taken for the complete unification of the Ministry in South India had been limited to the declaration that the Orders of Ministry in all the uniting Churches were of God, and therefore to be accepted

simpliciter. If, however, such recognition, unaccompanied by any confirming rite, should not be considered adequate to the removal of all the difficulties which are being faced in the Indian situation, there appears to us no absolute ground on which the proposals for Supplementary Ordination should necessarily be thought to conflict with our essential doctrine of the Ministry, or even to raise fundamental questions concerning the Ministry, provided always that they embody the two principles (a) that the rite in question in no sense means re-ordination, because already those for whom it is proposed 'have been ordained to be ministers of the Word and Sacraments in the Church of God,' and (b) that in essence what is signified is the conveyance of explicit authority to each already ordained presbyter 'for the wider exercise of his ministry under the new conditions,' in the faith that God gives to His servants the grace which they need for any ministry to which they are called in His Church. Subject to these provisos, it does not appear that consistency with our own principles requires that such an extension of the sphere of service as the present proposed form of Supplementary Ordination contemplates should be rejected as unacceptable, but that it should rather be regarded as an additional gift or grace from the Lord Jesus Christ, the King and Head of the Church. . . ."

Praying for Our Enemies

A correspondent to Dr. Oldham's *Christian News-Letter* writes:

"There is, I believe, a good deal of evidence, both in the Forces and outside, to show that men and women feel the Church has failed at a point where a clear lead was possible. The obligation to pray for our enemies is one laid upon us by the Gospel and not by the necessities of the military situation.

"The prayers for our enemies generally used in public worship fall almost entirely under two headings—that their hearts may be turned, and that our Christian brethren in Germany may feel their oneness with us in their time of persecution and oppression. Both these prayers are very right and proper, but it requires no great spiritual effort to pray them, nor do they do more than begin to fulfil what the Gospel lays upon us in the injunction to 'love our enemies and pray for them that despitefully use us.'

"Firstly, in regard to prayer for our enemies as members of nations with which we are at war. Believing what we do about Fascism, it is right to pray that their hearts may be turned. But they are also ordinary human beings who suffer through war as we do. General prayers for all who suffer are not enough. As sinful mortals we need the discipline of prayer in specific terms for the suffering of our enemies, especially such as we cause by our action in war. (I believe that through this discipline the Christian learns to react quite spontaneously in certain situations e.g., in a raid, to pray equally for the bomber crews under A.A. fire as for those who are being bombed; at the news of an Allied victory to pray for those who know the bitterness of defeat.)

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"The second aspect is prayer as it concerns our fellow Christians in enemy countries. We have to learn to pray for our fellow Christians knowing that most of them are fighting against us as hard as they can in the military sense, even while some fight with us in such things as getting refugees out of the country, and they remain loyal members of the Church. This tension within the Church is totally unrecognized in public worship. Nor is there any recognition of the spiritual danger in which we place our fellow men in enemy countries by acts of war. We must pray that these things may not estrange them from God nor make more difficult the work of reconciliation after the war.

"Without this 'discipline' I see no hope of the Church in this country—never mind the whole nation—achieving that spirit of humility and penitence for which we have learned to pray occasionally."

Advance in Tanganyika

In spite of difficulties, due partly to shortage of missionary staff, the indigenous Church of the former Bethel, Berlin, and Leipzig Missions has increased over twenty per cent between 1939 and 1943. In 1944 this emerging Church will hold its biennial synod of some fifty African delegates and ten missionary delegates. Meanwhile ten tons of paper have arrived from the United States for the Vuga Press. The hope is to publish a Christian News-Magazine for Tanganyika.

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Danish Church Underground Paper

Evidence of the continued resistance of the Church to the Nazis is seen in copies of the Danish underground newspaper *Kirkens Front* (Church Front).

Kirkens Front observed its first anniversary in July and it is estimated that about 3,000 copies are printed each month.

The paper is rather small, about six by eight inches, with an eight-page format printed on rather poor stock. The name plate (probably a wood cut) shows a Danish country church which separates the words "Kirkens Front."

A typical issue contains articles about the resistance of churches in Denmark, Norway, and other occupied countries. There are items about pastors who have escaped to Sweden, pastors who have been searched by the Gestapo or arrested, and clergymen who have defied Nazi actions against the Church. *Kirkens Front* also publishes "Notes from Churches Abroad" which include news from both occupied and unoccupied countries.

Ecumenism in War-Torn China

The following extracts are taken from a report by Mr. N. Arne Bendtz, Swedish secretary for Free China of the War Prisoners' Aid of the World's Committee of YMCA's, on a visit paid in August, 1943, to an internment camp for Roman Catholic missionaries:

"The great heat, as the saying colloquially runs in Chinese, had already commenced, when I made preparation to visit Loyang War prison camp to the south of the province of Honan where 200 German and Italian Catholic Fathers have been interned for more than a year. All truck and bus services have been suspended in this part of China long ago, due to lack of gasoline and spare parts of machinery. It meant that I had to journey hundreds of miles over famine-stricken and war-ridden country districts by carts, rickshaw and a considerable part on foot in scorching sun and blowing loess-dust. . . ."

Contributions to Russian War Relief

"Americans, of all religious beliefs and faiths, have made a splendid contribution to the humanitarian cause of providing succor to the suffering people of the Soviet Union," declared Edward C. Carter, president of Russian War Relief, in a report of the relief agency's activities during the first six months of 1944. In that period, he announced, American church members together with the general American public, contributed \$13,715,070.99 in cash and contributions in kind to Russian War Relief.

Cash contributions totalling \$4,091,153.98 were received through the National War Fund and contributions of clothing, household kits, watches, seeds and miscellaneous items, valued at \$9,623,917.01, were made direct to Russian War Relief.

Total contributions were more than double the amount received in the first half of 1943, according to Carter, and exceed by more than \$3,000,000 the quota set by the agency for the first six months of the year.